[SALVADOR]

/27 cont./

829 *563 [113] white countries (1).

1. Romulo Almeida, interview for the Diario Trabelhista, 28, 11, Rio de Janeiro, 1946.

829 *563 537 157 The mulattoes, according to others, are supposed to be affected in their manner of speaking, wishing to display their erudition. The comment of a journalist about a politician is characteristic of this way of thinking: "Without complexes or repressions... he reasons dispassionately, which is astonishing on the part of a red curiboca (2)

[192] [826]

2. Curiboca, métis of Indian and Black; roxo, bluish red, a warm and dark shade of the pigmentation of the skin of certain métis.

like him. Not having the tropical verbosity of mulatto good speakers..., he is mentally a Nordic who sets forth his ideas without the cerebral complications such as are esteemed among the bachelor /referring to the academic degree/ morenos of our country" (3).

• [154]

3. "This tendency to use an elaborate language seems to be a sort of compensation for a feeling of inferiority," says V. L. Bicudo in "Attitudes raciales des Noirs et des mulâtres de São Paulo /Racial attitudes of the Blacks and mulattoes of São Paulo/," Sociologia, Vol. IX, No. 3, São Paulo, 1947, p. 211.

829 *563 157 Opinions about the mulattoes, especially about those who try to advance themselves by means of intellectual activities, always throw into relief the weak points of their personality and almost always give an unfavorable interpretation of their character. A literary critic of Bahia, commenting on the works of the greatest Brazilian novelist, the mulatto Machado de Assis, expresses this

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/31 cont./

829 of a white lawyer. Certain colored persons, finally, claim to be
*563 proud of this color. A young girl of high rank claims to have no
regrets about being black and insists that her true "quality" be
• [154] recorded in all official documents. This may also be a defense
reaction, especially since this informant has a personality clearly
marked by a frustration complex associated with her physical condition. It is said that when an employee hesitated about the term by which he had to describe, in an official document, the color of a very well-known man of liberal profession, the latter, guessing his difficulty, told him to write "mulatto," "for," he added, "I am a mulatto without any doubt."

829 Certain individuals are accused of isolating themselves in
571 order not to feel obliged to live in the "inferior" world to which
*563 they belong because of the pigmentation of their skin. This
arouses a certain resentment on the part of the Blacks who attribute this behavior to the shame that these persons have about their type, and to the desire never to be seen "among those of
[184] their category." Our informants state that such a way of behaving
[562] is common among the women of the middle or upper class.
[565] Nevertheless the tendency to accept such segregation is not general. A dark black official relates his experiences thus: "Racial problems do not affect me. I am very well received everywhere, even among the most distinguished families; I give Portuguese lessons to their sons, and they value my friendship. A well-bred Black has access to all milieus. There is no discrimination among the men; it is among the women that one perceives this tendency very
[576] clearly. Some are content to be discourteous, avoiding shaking the hand of Blacks whom they meet among the Whites. Nevertheless, when they take a fancy to a colored man, they are capable of behaving foolishly." "Undoubtedly," he adds, "in certain milieus I feel isolated." It is interesting to note that this informant is one of the few who are concerned about discrimination, but he, like most of the others, is without rancor and is confident that he is compensated for it by the good relations that he maintains with his /32/ white colleagues in the important State administration where he works, where he has occupied positions of management, and where he has had to perform missions calling for great responsibility.

5: Azevedo--83 D. Z-5 (1951)1953 SO11 Bahia Brazilians SO11

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/64 cont./

*563 545 [171] For about ten years people have been trying to organize a "Negro theater" in Rio de Janeiro and São Paulo. In spite of the assistance of white intellectuals of great influence and endowed with the spirit of initiative, the two or three groups that have been founded have had only relative success, in spite of the indisputable artistic and intellectual merit of the Blacks and mulattoes who were at their head. About two years ago, when [658] one of these groups asked for government assistance in order to give a series of performances in Bahia, the presentation of a "Negro theater" in a city such as ours, where there is no separation of races, was considered inopportune. At least this is how some people justified the refusal against it. Two small theater groups were nevertheless founded in Bahia, "to give colored persons the possibility of becoming known," as was announced in a newspaper, but neither of these groups was able to succeed in staging a play. This lack of success may be explained in different ways. One explanation might be that amateur theater enterprises, even those directed by Whites of some prestige and aided by recreational associations able to spend /Figs. 7 and 8 appear here/ /65/ quite large sums on efforts of this kind, have been intermittent in Bahia and generally require an extreme effort by amateurs of the theatrical art; another is that the persons responsible for the two undertakings were young people of mixed blood, without experience and without credit. It should be noted, besides, that, according to one of these, the idea was not popular, even among colored persons. "Everybody doubts that this venture can be successful," he said. Some have even thought that this is "a separatist idea." It is possible that other factors come into play in this tendency to discourage similar endeavors. The theater being a means of [154] [796] emotional expression, serving as a substitute for other ways of liberating emotions, one may agree with the hypothesis of Roger Bastide, according to which the colored people of Bahia satisfy themselves by means of the exciting rites of the candomblé and the external Catholic worship with its brilliant liturgical ceremonies, its frequent and large processions, and the solemn saints' days around the most popular churches (1).

[113] 1. "Teatro de 30 dias /Theater of 30 days/," Anhembi, No. 10, Vol. IV, São Paulo, Sept. 1951.